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# THE KOREA MISSION FIELD

QUARTERLY PROBLEM NUMBER.  
THE PROBLEM OF MISSIONARY SUCCESS.



SEOUL

REV. GRAHAM LEE, D.D.  
SEE PAGE 86.

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

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# THE KOREA MISSION FIELD

VOL. XIII.

APRIL, 1917.

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## EDITORIAL.

### SPIRAL REVIVALS.

#### I.

In this Quarterly Number the general subject is "The Problem of Missionary Success." We are glad for the initial paper in which Dr. Moffett vividly portrays the missionary career of Dr. Graham Lee who so largely exemplified the qualities essential to missionary success. In our final article, describing the great quickening last winter at Pyeng Yang, Dr. Moore portrays principles and methods that are vital to missionary success. At the beginning Dr. Moore notes the stock objection "I don't believe in revivals because their results are not lasting," and quotes Billy Sunday's pat rejoinder "Neither do the results of a bath last but that is no argument against the bath."

But will not a thoroughly New Testament revival last? We believe that it will do more. Because alive, it will grow, develop, "increase more and more and abound unto every good work."

Charles G. Finney said that, conditions met, a revival was more certain than normal raising of a crop of potatoes. Jesus said "Ask and ye shall receive." What? Whatever you ask for. "A revival?" Yes. "A revival that will persist, increase and abound?" Certainly, if that is the kind of revival asked for, *i.e.* the conditions for which have been met. This is the New Testament sort of revival which is portrayed in "The Acts of the Apostles." Our idea of revival often is simply that our sins may be pardoned so that we may be reinstated into happy religiosity, and the roll of church members elongated, especially the ones connected with our denomination. Consecration in the sense of utter abandonment to God forever and forever by all Christians, to the end that the Devil may be worsted throughout the world to the honor of Jesus, the glory of Almighty God Who is our Father,—this New Testament conception seldom largely enters into our scheme. Our planned revivals do not last because there are no reasons why they should,—quite the contrary; for one thing we do not expect them to last.

*Our scheme* contemplates a circle which, in these premises, is vicious, for every time we swing around it we reach the old point and level of departure having mounted not a whit. *God's method*, on the other hand, is the spiral. Every instant of movement is progressive upward. We may not always see this, for like the train which plunges into the Alpine mountains on the spiral railway, progress is visible only when we emerge into the light; so is it in the stages of real revival. Looking down we see we

are far above where we were at the last "clearshining" stage. This is because, in Jesus name and for Him we grappled a mighty problem for whose solution we were glad "to suffer shame for His name," which being solved, in token of approval, He filled us again and afresh with His Holy Spirit the place of assemblage being shaken with His presence, thus equipping us with courage and strength for new and greater problems which will shortly emerge.

This certainly was the character of the revival in the "Acts." Pride, selfish scheming, love of the world, the fear of man, failure to understand the spirit and mission of the Son of God, all these things were drowned in the whelming tides of divine blessing and power and purpose which rolled into and over and through them for their reinforcement; why, at the entrance of two of these men into Thessalonica where they preached a few days, the gainsayers were panic stricken and cried out to the authorities "These men that have turned the world upside down are come hither also"!

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### REV. GRAHAM LEE, D.D.

In the death of Dr. Lee which took place at Gilroy, California, on Dec. 2, 1916, the Korean Church has lost one of its greatest missionaries; one of those who had most to do with the wide spread preaching of the gospel and with the establishment of the Church. His fellow laborers in Korea have lost one of their most beloved of colleagues while to his own mission, the Northern Presbyterian, the loss is most severe for there are no more efficient laborers anywhere than Dr. Lee proved himself to be during his twenty years of service in the mission.

Dr. Lee was born at Rock Island, Illinois, June, 2, 1861, and was therefore just 55 years and 6 months of age at the time of his death. He was one of seven children, two brothers and four sisters surviving him, the son of Mylo Lee and Margaret Conklin Lee, his ancestors belonging to the Connecticut family of Lees and his father being among the early settlers of the region near Rock Island, Illinois, where Dr. Lee spent his early boyhood on a farm and received his early education in the public schools of Rock Island.

After finishing the public schools he left home desiring to make his own way and spent several years on a cattle ranch in Colorado. It was here that he found himself for his early Christian training asserted its power over his life and caused him to return home with the desire of completing his education. His father had met with business reverses so Mr. Lee determined to make his own way through College and learned the trade of a plumber that he might secure the funds needed. In learning this trade he acquired that knowledge of mechanics which afterwards served him in such good stead as a pioneer missionary having to deal with all kinds of practical problems.

Uniting with the Broadway Presbyterian Church under Rev. W. S.

Marquis, D.D. he soon after felt the call to the ministry and devoted his life to the proclamation of the Gospel.

This led him to Lake Forest University near Chicago and then to Princeton University, New Jersey where he graduated in 1889, a classmate of Dr. Robert Speer in the Literature and Arts Course.

In College as in after life he readily made friends and bound them to him very closely for he knew so well how to be true in his friendships and was helpful and generous in a supreme degree. With his many personal gifts, his fine voice and musical talents he was a popular member of the College Band at Lake Forest and of the Princeton Glee Club. After graduation from College he spent a year in Hartford Theological Seminary in Connecticut and then entered McCormick Theological Seminary Chicago where he completed the course, graduating in 1892 and with three of his classmates Rev. W. L. Swallen, Rev. S. F. Moore and Rev. L. B. Tate received appointment as missionary to Korea.

Dr. Lee arrived in Korea in September, 1892, nearly 25 years ago, when there were but few missionaries in the country. At that time there were churches established in only about half a dozen places, there being but one in Pyeng An province and but one in Whang Hai province the two provinces in which he was afterwards to do his great work.

During his Seminary Vacation he had supplied Park Chapel at Evansville Indiana and it was here he met and became engaged to Miss Blanche Webb one of the active Christian workers of the Evansville Churches. He came to Korea alone but returned the following year and was married to Miss Webb on January 10, 1894, and again arrived in Korea with his wife and her mother Mrs. Margaret Webb in May 1894.

He had already been appointed by the Mission with the writer to the opening of the station at Pyeng Yang, and had made a preliminary trip there in company with Dr. Hall of the M. E. Mission.

During the two years he resided in Seoul learning the language, he made several trips to Pyeng Yang, his family remaining in Seoul. Here too he had most to do with the opening of the work in Yun Mot Kol and the purchasing of property there for the Station and here he left the impress of his character upon some of the early converts. His oldest child was born there in the building afterwards used as a church.

In the fall of 1895 he moved with his family to Pyeng Yang coming by sea on one of the dangerous little coast steamers, the Kyeng Chae, and up the Tai Tong and Po Tong rivers in a junk. With the writer and Dr. Wells his family occupied the four roomed Korean house still on the mission compound and the Station was formally established.

Of his great work in the Pyeng Yang Station in the establishment of the Church in the two provinces, it is impossible to write adequately in an article of this kind.

He gave himself with thorough consecration to the work of the ministry, counting no sacrifice too great and no hardship to be considered if only the work could be advanced. The good of the work came first, never personal interest or preference. It was a joy to work with him and the writer considers it as one of the greatest privileges of his life to have

had twenty years of service and twenty-five years of friendship with such a man.

He was an eminently practical man, with a knowledge which made him an ideal pioneer missionary. His work as builder of the first residences, as trainer of a band of carpenters, as builder of the Academy and the great Central Church, at that time probably the largest building in Korea outside of the Government buildings, made his services invaluable in the opening of and development of the Station. The impress of his character upon the carpenters and other laborers in the noon day prayer meetings he held with them is left to this day and the men he then trained have since gone as master builders to Chai Ryung, Syen Chun, Kang Kei, Ham Heung, to the mines also and all over Northern Korea building residences, churches and schools and testifying in their Christian characters to the Gospel they first heard from him. He was a thorough man and despised shoddy work and always kept at what he had undertaken until he saw it through. To see him train a dog was a lesson in patience, firmness and thoroughness. What an itinerator he was and how widely he proclaimed the gospel and planted churches in Whang Hai province and what a band of workers he developed there until the work grew so large that others shared it with him and eventually developed it into a separate Station at Chai Ryeng. As an itinerator his practical talents led him to plan the itinerator's boxes so largely used since then. He it was who introduced the bicycle, the gold medal camp cot, the folding table, and the cooking outfit, and he was always fertile in ideas which made for more comfort and greater efficiency. He was a good shot, enjoyed hunting and was fond of fishing which he indulged on his house boat up the Tai Tong river, he being the first to introduce this way of spending a summer vacation.

What a preacher he was and who of his colleagues will ever forget some of the great sermons he preached, so full of the gospel, so abounding in apt illustrations, so marked with the abounding humor which characterized him, and so true to the Master and to the highest standards of Christian conduct. How he could make a Korean audience laugh and yet never sacrifice the spirit of reverence. How he could electrify them with his loud, clear, ringing appeals and how he could move them with the feeling and pathos shown in the tones of his rich voice as he spoke with a depth of feeling born of conviction of the truth and love of the Master and of the Korean people.

How the Koreans admired him, loved him, enjoyed him! How deeply they have felt his loss!

From the beginning until failing health compelled him to give it up he occupied the Chair of Homiletics in the Theological Seminary and also taught the New Testament there and in Training Classes.

What an interest he took also in the development of the Academy and College, serving from the first on its Executive Committee and starting the Industrial Department for which he labored so effectively. In this he interested his life long friend in Rock Island Mr. S. S. Davis and secured the appointment of Mr. McMurtrie and also the funds for found-



ing the Anna Davis Industrial Department with its several buildings. He was foremost in establishing the school for missionaries children giving generously himself and then he and Mrs. Lee opened their own home to children from other stations who desired to attend the school thus suggesting to us the idea which has given us the beautiful Dormitory for the school.

He may well be called the founder of the Board of Foreign Missions of the Korean Church for it was an appeal of his at a Training Class in Syen Chun that led to the organization of the first Missionary Society and eventually to the Missionary Board of the Korean Church which now sends missionaries to China.

His greatest work, however, was the great revival of 1907, which stirred all Korea, cleansed the church, and led thousands to a faith in Christ. He was the heart and soul of this movement which came from his own desire for a deeper spiritual experience and an uplift in prayer in which he was engaged for months before the revival broke on the Korean Church with its marvellous results. The story of that revival and how it spread into Manchuria and of its world wide influence has already been told and it stands out as the greatest feature of the missionary work of Dr. Lee. He gave himself unsparingly to it, using up his strength and probably leading to his nervous breakdown, but he never regretted the expenditure of his life forces in that revival.

On his furlough he was always one of the most acceptable speakers and his ability and efficiency were recognized by the Church. In 1910 he was elected Moderator of the Synod of Illinois, one of the largest Synods in the Church, and so efficiently did he serve and so marked was his spiritual influence that the same year he received the degree of Doctor of Divinity from Lake Forest University.

Later when failing health sent him home again in 1912, and he took for a short time the pastorate of a church at Concord, California, he was made Moderator of the Oakland Presbytery.

Wherever he went, whatever position he occupied, his spirituality, his efficiency, his unfailing good cheer and genial friendship drew around him a body of devoted friends and admirers.

His last four years were spent in California seeking restoration to health in the hope that he might return to Korea to the work and people he loved so much, but this wish was not to be gratified. In September, a serious operation became necessary, and while the operation was successfully performed, the nervous dyspepsia, from which he suffered so long, had left him with too little strength for recovery and after two more months, the last of which "was almost free from suffering, not able to talk but knowing his family," he was taken to be with the Lord at midnight on December 2nd. Mrs. Lee, from whom we have had so many beautiful letters during his illness, wrote just after his death. "It was his great desire to be allowed to return to Korea, to spend what time was left him among the people he so loved. I feel that the Lord has now given him something far better,—that of *service* with Him in Heaven—and for Korea."

The funeral service was held at Gilroy, Dr. Lapsley McAfee of Berkeley having part in the service and Dr. and Mrs. Sharrocks of Syen Chun, now on furlough, being present.

A memorial service was held in the Broadway Presbyterian Church, Rock Island, Dr. Lee's former pastor, Rev. W. S. Marquis, D.D., preaching two sermons,—one in the morning on "Graham Lee the Man" and one in the evening on "Graham Lee the Workman."

In the Central Presbyterian Church, Pyeng Yang, a memorial service was held at which addresses were made by Dr. Moffett, with whom for fifteen years Dr. Lee had been co-pastor in this church, by Rev. Kil Sunchu, pastor since then of this church, by Rev. Kim Sundoo, pastor of the West Gate Church, and by Rev. Tyeng Myeng Ni of the Whangju Church. These three pastors were all baptized by Dr. Lee and are now in charge of the three largest churches in connection with Pyeng Yang Station. Prayer was offered by Rev. Chai Chung Min of the Chungwha Church, Dr. Lee's first language teacher in Pyeng Yang and by Elder Choi Chi Ryang, so many years associated with him in all building operations. The Moderator of the Presbytery, Rev. Kim Chan Syung, of Anju, presided and the school children sang special hymns.

A congregation of some fifteen hundred people gathered on a cold winter night to express their love and esteem for one who had given his life in loving service to the Korean people and Church.

At the foreign service, the following Sabbath, the missionaries of the community bore testimony to the worth, character and service of one than whom no member of the community was more greatly beloved and admired.

The following letter will show, better than any words of others, the spirit and devotion of this great missionary and man. It is the last letter received from him, brave, cheerful, contented, happy, submissive, consecrated, "more than conqueror."

"Gilroy, Calif., Sept. 22nd, 1916.

Dear M————— ;

In a day or two I go into the hospital here to have the glands removed from the right side of my neck. This is one more attempt to make a flank movement on this my enemy. The attempt has to be made for if nothing is done the result is absolute. If I can serve my Lord in my suffering, then I am content and would not have it otherwise. God is good and His mercy never faileth. I want to show that Paul knew what he was talking about when he said that a man can be more than a conqueror. How much longer I shall have in this vale of tears I have no means of knowing but whether my days be few or many is of little moment but the great question is to so live each day that my Lord will be pleased with me. With best love to everybody.

Yours till He comes,

GRAHAM LEE."

## THE MISSIONARY'S SUPREME NEED.

The Pentecostal experience is more than a privilege—it is a necessity and a command. Since the first band of missionaries were strictly forbidden to carry the joyful news of Salvation to the uttermost parts of the earth without being divinely equipped, how much more does the missionary of to-day need the baptism of the Holy Ghost and Fire?

The Lord who made the plan knew the need and His departing words were emphatic—"Behold! I send the promise of my Father upon you: but tarry ye in the City of Jerusalem until ye be endued with power from on high" and again—"Being assembled together with them commanded them that they should not depart but wait for the promise of the Father."

They were in the initial experience of grace. They had left all to follow Jesus, they were branches of the true vine, their names were written in heaven, but there was something more that they needed before they could become witnesses of the Cross and Resurrection and our Lord prayed for them that this lack should be met, "Sanctify them through Thy Truth" and His prayer was abundantly answered on the Day of Pentecost with unmistakable signs following the preaching of those humble followers of Jesus. Their hearts were purified from sin, they had great liberty and were unafraid to testify to the blessing that they had received. Peter was declaring—"This is that which was spoken of by the Prophet Joel."—"It shall come to pass in the last days saith God I will pour out of My Spirit upon all flesh." They were conscious that they had now received the baptism of the Holy Ghost so they went forth and preached everywhere while the people who heard them confessed that they turned the world upside down. The real fact was the Lord was working with (or through) them and confirming the word with signs and wonders.

1. *Is not such an equipment needed to-day?* Emphatically—yes. The powers of darkness are against us, human wisdom cannot cope with the idolatry and superstition which blinds the people.

The heart cannot be changed but by Divine power—we must have the supernatural power of the Holy Ghost who alone can convict the world of sin and of righteousness and of judgment. The fields are still white already to harvest—the light must be given as quickly as possible to the thousand millions "that sit in darkness and in the shadow of death." Whatever qualifications one may have if we are not baptised with the Holy Ghost there will be an inefficiency and failure either in heart or life. Even natural advantages are of no account without the power and presence of the Spirit. We have cisterns enough but what is needed is the Living Water. We have machinery enough but what is needed is supernatural power. Surely the need is apparent to all spiritually minded people.

2. *Has not such an equipment been promised to us?* Yes—The promise of the Father has never been revoked. It would be foolish to

suggest that this great blessing was only intended for the early church for we are now living under pentecostal privileges.

The Rev. John Fletcher, an unparalleled expounder of the word of God, shows that there have been in the history of the world three dispensations; One dispensation of the Father—The Law—extending from Moses to John the Baptist: another dispensation of the Son—embracing the life, the words, the vicarious death and the resurrection of Christ: and last, the dispensation of the Holy Ghost extending from Pentecost to the end of the Christian Era.

There was no distinction of age, the promise was to the old men and young men, to the educated and uneducated, to the servants and handmaids—all were included. When Paul came to Ephesus and found certain disciples he enquired of them "Have ye received the Holy Ghost since ye believed?" The Bible promises this blessing to those who ask, and experience confirms it that when conditions are met "The Lord whom ye seek shall suddenly come to His Temple"—viz. the Human Heart. Heathen writers speak of virtue which means to them the repression of evil, but Christianity alone teaches that God dwells within men. Indeed if we have not received this gracious experience we are still strangers to the very baptism which Jesus Himself came to administer. Matt. 5. ii. The promise of the Father is a promise to children, therefore, if we have been born again, then being children we are candidates for the promised gift of the Father.

3. *If we are not thus equipped wherein lies the difficulty?* Since it is the divine will that those whom He has signally called and chosen to be His messengers to the uttermost parts of the earth should be thoroughly equipped, then it follows that the fault is not on the Divine side but on the human. Let us suggest a few of the real difficulties that confront us.

a. *The tradition of men.* The particular theology that has been drilled into us from childhood and the dependance on human wisdom instead of finding out what is the will of the Lord. That may have hindered some.

b. *Prejudice against certain terms or methods has been a real difficulty* while partly spirit, pride, envy and petty jealousies are hindrances which only the power<sup>2</sup> of the precious blood of Jesus can deal with.

c. *Fear has hindered others* especially the fear of man, fear of being considered peculiar; fear of witnessing to something beyond our experience—however let us remember that "Perfect love casteth out fear."

d. Then there is a great danger of looking at the hindrances and human weaknesses and magnifying the difficulties instead of counting on the almighty power of God who raised up Jesus from the dead and this very power is at the disposal of the yielded soul.

e. *Unbelief.* Many do not believe this gracious experience possible this side of the river of death hence they are not likely to obtain the blessing. What was true of the Children of Israel is true of some of us; they could not enter in because of unbelief, Peter declared at the Council in Jerusalem. The same fulness of the Spirit which the Apostles re-

ceived on the Day of Pentecost<sup>d</sup> was imparted to the Gentiles also purifying their hearts by faith.

*f. Imperfect consecration.* This may be the real reason with the majority of people. It is comparatively easy to sing "Take my life and let it be consecrated Lord to Thee," but to definitely divide all the pieces on the Altar of Consecration is something very, very different. That means crucifixion—a death to sin, death to worldly applause, death to worldly honour, death to reputation. It is only God Almighty who can crucify us to every ambition on earth except to be a man of God and reverently we can say that He cannot do that without the consent of the will. Can we therefore say—Lord *I am willing—I will* consent to be the least of those who serve the Lord alone?

Pentecost made an unspeakable difference to the disciples, they were raised to a new altitude, a new power possessed them.

Almost all prominent Christian workers whose labours have been preëminently owned of God bear witness to the reception of a distinct definite blessing which they received subsequent to conversion. We claim to be in a very peculiar sense Christ's witnesses to the uttermost parts of the earth and yet how few testify to the fulness of blessing which Christ is exalted to bestow? If we are not filled with the Spirit at whose door does the blame lie? *The promise stands still the same.* "The promise is unto you and to your children and to all that are afar off even to as many as the Lord our God shall call."

JOHN THOMAS.

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## CHRIST THE MISSIONARY.

Many articles have been written on "Christ the Missionary," in which the missionary methods of the historic Jesus have been studiously worked out and clearly set forth. Such a treatment, however, does not exhaust the meaning of these words, and it is to an other meaning that attention is directed.

A meaning more personal in its relationship, more daring in its thought, and more challenging in its appeal to those who are engaged in missionary work. A meaning which at first may appear too extremely ideal, and almost arrogantly presumptuous, which, nevertheless, is entirely practical and scripturally true. A meaning that signifies a union, an identification of Christ with the missionary. A meaning that indicates a re-incarnation, namely, a re-incarnation of Christ in the missionary.

Christ himself said; "In that day ye shall know that I am in my Father, and ye in me, and I in you." Again in his High-priestly Prayer, he said; "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." In these words Christ not only mentions this relationship, but expressly extends its provisions

to others than his immediate disciples; and, what is most significant, states that its object and purpose is to lead the world to believe on him. They have, therefore, not only a missionary, but a present day application. For they are broad enough to assure the missionaries of the present generation that they are in the line of succession, having believed through the word of his disciples; and, furthermore, the stated purpose is identical with the special purpose to which the missionary has dedicated his life: "that the world may believe."

Without unduly pressing the matter, is there not in this scripture sufficient to give the missionary a special right to claim for himself all that this relationship implies? Especially so, since Christ's work in the world is contingent upon the co-operation of men. The gospel has no self-propagating power. It moves as the men who have charge of it move. If it were otherwise there would be no need for missionaries. Nor is this all, the character as well as the fortunes of the gospel is committed to the missionary. Christ is mediated to the world of men through man. His work calls for a man of peculiar character, of peculiar type. Not merely a Christ-like man, but something more than that, a Christ-man.

When Christ completely fills, absolutely controls, and utterly dominates the missionary, then, in the meaning of our subject, is Christ the missionary. Again, when the missionary is hidden, lost, concealed in Christ, then too, is Christ the missionary.

This relationship is perhaps best described by the term union, yet it is the result of a substitution, the substitution of Christ for self. John the Baptist indicated the process when he said; "He must increase, but I must decrease." Paul witnessed to the finished product in these words, "it is no longer I that live, but Christ liveth in me."

Just how this is accomplished we may not know, but the man—the inner man—the self, somehow in its secret place must break down and surrender to Christ. The very citadel of his personality—the will, must be given over to the control of Christ. A solemn transaction must take place in the throne-room of his being, when self descends from the throne and Christ takes its place as Lord, King, and absolute Master of the life.

In conclusion, let a man who is now living, Chas. G. Trumbull, Editor of the Sunday School Times, relate a recent experience;..... "Then I prayed again. And God, in His long-suffering patience, forgiveness, and love, gave me what I asked for. He gave me a new Christ—wholly new in the conception and consciousness of Christ that now became mine.

"To begin with, I realized for the first time that the many references throughout the New Testament to Christ in you, and you in Christ, Christ our life, and abiding in Christ, are literal, actual, blessed fact, and not figures of speech..... At last I realized that Jesus Christ was actually and literally within me; and even more that that: that He had constituted Himself my whole life (save only my resistance to him), my body, mind, soul, and spirit; my very self. Was not this better than having Him as a helper, or even as having Him as an external Saviour: to have Him,

Jesus Christ, God the Son, as my own very life? It meant that I need never ask Him to help me again, as though I were one and He another; but rather simply to do His work, His will, in me and with me and through me. My body was His; and not merely His, but literally a part of Him; all he asked me to say was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus Christ had constituted Himself my life—not as a figure of speech, remember, but as a literal actual fact, just as literal, just as actual, as the fact that a certain tree had constituted itself this desk on which my hand rests."

" Not I, but Christ, be honored, loved, exalted,  
 Not I, but Christ, be seen, be known and heard;  
 Not I, but Christ, in every look and action,  
 Not'I, but Christ, in every thought and word."

JAMES W. HITCH.

---

## ARE WE ADEQUATELY LIFTING UP JESUS CHRIST?

In John 12 : 32 Jesus said : " I, if I be lifted up from the earth, will draw all men unto myself." This has a double meaning. At least, two "liftings up" are here spoken of: first, that which was accomplished by Jesus on the cross, and secondly, that which is being done to-day. The first one was perfectly done. Our Lord accomplished by His death at Calvary a faultless lifting up of Himself. It remains for His followers to perform the second part by holding up Christ before a lost world in the most adequate way possible, and it is this lifting up of Jesus with which we are concerned in this article.

Are we adequately lifting up Jesus Christ? How much is included in "lifting up Christ"? Are we as individuals doing our part in this great work, and is the church as a whole in Korea doing its part in holding up our lord before the Heathen world? Is the lifting up of Jesus in our midst to-day so effective that men are being drawn to Him? These are some of the questions which come to us when we think on this subject.

First let us consider what is included in this work of lifting up Christ to-day. No man can hold up Christ before the world until he knows Him as His personal Savior. This is the first absolute essential, but one must go farther than this. He must know Christ not only as the Savior but as his Friend and Companion. He must enter into the secret place with Jesus, and learn something of the great purpose of His life, and the working out of that purpose. He must learn to feel with Jesus the burden of a lost humanity, and have his soul burdened with longing for the salvation of men.

The daily life, too, must be clean, pure, and good. Only thus can one reveal Christ to men around him. Pure living is far more important

than fine preaching. The life is what counts more than anything else. Men have always been able to find arguments to dispute with the exponents of Christianity, but they have never found an argument to bring against the testimony of a life above reproach. How often one's testimony for Christ is made weak and almost useless by failures in the little details of Christian living.

But however important these things may be, it is still necessary to lift up Christ by the personal witness through word of mouth. If an individual is to do his part in this work he must give his testimony in as effective way as possible every time the opportunity presents itself. Not only so, but he must seek opportunities. One learns by practice how to witness effectively, and becomes more skillful as his experience widens, but after all, the main thing is to have the direction, guidance, and inspiration of the Holy Spirit when the message for Christ is given. Over and over again the writer has seen apparently weak and feeble efforts for Christ so blessed by the power of the Spirit that they accomplished far more than the skillful efforts of men of long experience.

The Holy Spirit is the special witness bearer for Christ in the world. He knows all about Him, and knows how to testify of Him to the unsaved. It is His special work in this dispensation to make Christ known to men. It is therefore necessary for us to hold up Christ before the lost under the direct inspiration of the Spirit. Only as testimony is given in this way will it be possible to lift up Jesus Christ in an adequate way.

And not only is it necessary that certain individuals in the church should witness for Christ in an adequate way, but the church as a whole must be so inspired with this purpose that at least the large majority of members will be actively engaged in this work. Otherwise the testimony to Christ will be far from adequate. In reading the book of Acts one is impressed with the fact that the church of that day as a whole was filled with the spirit of witnessing for our Lord, and as a consequence, large numbers were daily added to the church. In earlier years in Korea, too, there was a great and almost universal movement along this line, and almost all of the Christians were filled with a great zeal for preaching Christ. This was often done in a most inadequate way, but the preaching, such as it was, was almost universal. Imperfect as this holding up of Christ was, it resulted in the ingathering of many thousands of souls in a few years.

It is my opinion that the witness for Christ as given to-day by members of the church in Korea is far better than it was some years ago, but it is far less universal. Those who are holding up our Lord before the lost are doing it better than was done seven or eight years ago, but the number of the witness bearers is deplorably small compared with what it was at that time.

Taking the church in Korea to-day as a whole, then, we are compelled to admit that Jesus Christ is not being lifted up before men in anything like an adequate way. Thank God there are exceptions to this general rule, and in certain places the light of divinely inspired testimony is burning brightly. In those places, too, the promise of our Lord that



men will be drawn to Him is being fulfilled, and many new believers are being gathered in. The writer has in mind a certain place in his district which is a clear case in point. It is in many respects the most difficult place to work in the whole territory, but the work is growing far more rapidly than anywhere else, and the growth is the most substantial he has ever seen. The reason for this is not hard to find. Certain Spirit-filled members of the church at that place got burdened over the condition of the unsaved in their community. They went to prayer about it, and laid the whole matter before God. They were led to organise a preaching band with the object of winning at least one soul for Christ during the year, and they specifically stated that they meant by winning a soul the teaching and leading of that person until he was a fit subject for baptism. Then they went to work, praying all of the time. An early morning prayer meeting at the church was organised, and they are now in the midst of this work of going out every day to work for our Lord after they have spent an hour in united prayer for lost men and women. Already "much people is being added to the Lord."

The great need of the church in Korea to-day is for a great general movement like this all over the church. It is not sufficient for a few individuals here and there or for a few churches scattered over the country to be giving an adequate witness for Christ. There must be a general movement all over the church. God grant that it may come.

M. B. STOKES,

Choonchun.

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## LOVE THE WAY TO SUCCESS.

Study and prayer along the line suggested by the topic, led to the following paraphrase of a familiar scripture: it has been a help to me and so I pass it on with the hope that others may find it a help and may more successfully realize in their lives its truth.

"If I speak Greek, Latin, and Hebrew, and can talk Korean equal to the most eloquent Korean, but have not love, I am become like the banging brass-pan that we hear in native bands and makes us so tired of its monotonous 'Kwang.' If I am a great preacher, and know all about the mystery of the Trinity and the Incarnation and such themes, and know all about the philosophies of the East and the West; and if I have faith so as to remove the mountains of opposition and harder indifference and inertia of the Koreans, but have not love, I am nothing. And if I live on a small part of my salary and buy no farms nor town-lots, nor bank-shares nor mine stocks nor insurance policies, and give my money to help these poor people, and if I have left the pleasures of life in the home-land and wear my body out in work (and worry) among the Koreans, but have not love, it profiteth me nothing.

"Love endures all kinds of misunderstandings and outrageous demands and is kind, even to the offenders; love is not jealous when somebody else

has a good time it can not share, when somebody seems to be more successful in any line ; it has no hard thoughts even when it sees other's spiritual attainments surpassing its own ; love does not brag about what it has done and attained, really is diffident about using the first person singular pronoun, it has a good view of its own short-comings and can not get in the least puffed up. Love does not spend all its time looking for an easy job, nor even seeking a peaceful undisturbed time ; it does not resent another's plan being adopted in preference to its own, it can forego its own ideas and work according to another's ; and if people come to ask for money or medicine or just to talk, even on tired days, or when simply desirous of doing the thing begun undisturbed, love is not provoked at all ; it forgetteth slights and evils ; love rejoices not nor finds any pleasure in doing things that are bad or 'off-color' and even does not find accounts and stories of evil doings funny or laughable. but it does find true joy in everything that is true and sincere ; love beareth all slights and persecutions and hardships and offenses, and looks for the best and believes it can be found and hopes for it, hoping in all circumstances for all good things, in spite of everything keeps on enduring and never gives up. LOVE NEVER FAILETH."

If Paul was right in calling the "way of love," "the most excellent way," surely there can be no more said to prove its importance for us. In our personal life, no matter how great the attainments, we must have love for the "bond of perfectness." In our work for others, love must be the way we make men know that we are His disciples.

Theoretically, we grant this, but is it so in our practice? Are we not often more concerned to get "*my work*" done than to show love? I have failed in this at times and have let Koreans go away without seeing any love, because I was "so busy at work." I am not alone in this. But if love is really the greatest thing, I am failing in my real duty whenever the "work" hinders love. The work is important—yes, and the work should be a manifestation of love, and love can never be impersonal ; I can not love the Koreans and fail to love the Korean who came and bothered me when I was at work. I am sure love can find a way to prevent time being wasted and not offend or fail to show love. I am sure the manifestation of love will have more value in the Kingdom than the "work."

Again, if love is the most excellent way, the most excellent "gift," are we not guilty of sometimes prizing our intellectual, or other gifts too highly? Does brilliancy of thought or beauty of language win men to love our Christ? or even win love for ourselves? There have been, and are, men and women in Korea who have not been specially endowed with "attainments," but who have made a deeper impress on the life of the Koreans, of Korea, than have some of us more highly (?) endowed persons. I need not name any—you can supply names from your acquaintance—but I am convinced that one who so loved Koreans that their eyes grow tender at the mention of his name, was more successful in building up the real Kingdom than many of us, and he was handicapped in many ways—he could not even speak much of the language.

I will say that love is the *measure of success*. The value of our work, our sermons, our books, our songs, our visits, our classes, our medical work, our school work, our evangelistic work—our work and our prayers are measured by the amount of real love we put into them. Not alone is he greatest in character, who loves most, but his success is greatest.

“ He gives nothing but worthless gold  
Who gives from a sense of duty.

Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me.”

So how shall we love like this? Love can not be forced, it must grow from within, from our natures, our spirits, this means that we must “ be partakers of the divine nature,” we must be “ in the Spirit,” be children of our Heavenly Father Who, “ makes his sun to shine on the just and the unjust—Be ye therefore perfect, *as*—in this same way—your heavenly Father is perfect.” “ By this shall all men know that ye are my disciples, if ye have love.”

Love is the way to success, for God is love !

J. D. VAN BUSKIRK.

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## ADEQUATE PRAYER, OUR GREATEST NEED FOR SUCCESS.

The greatest need in every phase of work is prayer. We may be able to accomplish great results for God without great institutions and the very best of machinery, but we cannot expect to do work that is lasting for the Kingdom without prayer, prevailing prayer.

Prayer is working together with God. He surely wants the Korean church to become a strong spiritual one, and it can far exceed even our fondest hopes if we only co-operate with Him in prayer. When one goes into partnership with another he spends much time in his company to find out his plans, his ideas, and as much as he can about the person himself, but we are inclined to think in our relation to God, if we spend a few moments with Him in the morning or sometime through the day, that is sufficient. That is not the kind of prayer that has transformed darkness into light in the past.

The first great ingathering of souls that we find in history came as the direct result of a ten days prayer-meeting. In Acts 1 : 14, we read “ These all with one accord continued stedfastly in prayer ” : Acts 2 : 4. “ They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance ” ; and then we have the result. “ There were added unto them in that day about three thousand souls.” This was not a spurious awakening, it was permanent. Those who were gathered in on that day, so prominent in the history of the Christian church, “ Continued stedfastly in the apostles teaching and fellowship, in the breaking of bread and in prayers.” (Acts 2, 42) “ And

the Lord added unto them day by day those that were being saved." (2, 47).

Every great awakening from that day to this has had its origin in prayer. The men and women who have exemplified Christ most fully have been those who have spent so much time in prayer as to make it an outstanding feature in their lives.

Luther at the time of the great reformation did not accomplish what he did with much work and little praying. He said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer."

The great work that Brainerd did among the Indians in North America had its origin in the days and nights that he spent in prayer. It is said of him that his whole life was a life of prayer. By day and by night he prayed. "He invested with God mightily in prayer, and God was with him mightily, and by it he being dead, yet speaketh and worketh and will speak and work till the end comes."

The great revival in the eighteenth century began with the famous call of Jonathan Edwards to prayer. "Modern missions came as a symphony of prayer; and at the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony and America repaired the broken altar of supplication, and called down the heavenly fire. That was God's way of preparation."

"The monthly concert" made that prayer-spirit widespreading and permanent. The humble Baptists, in widow Wallis's parlor at Kettering made their covenant of missions, and regiments began to form and take up the line of march until, before the eighteenth century was a quarter through its course, the whole Church was joining the missionary army.

And as missions and every spiritual work has been born through prayer, the logical sequence is that prayer must be the most prominent element in the continuation of the work. We cannot expect God through a casual prayer to work wonders, or to make the Korean church a great spiritual body, but we must put our very life-blood into our praying. As we look about us in Korea and see the number of Christians, the large churches, and Christian schools, all having come forth in a little over thirty years we cannot help but say "What hath God wrought!" This has surely all come through much prayer upon the part of the early missionaries and those in the homelands who have had Korea upon their hearts. We have come now to the time in the history of missions in Korea where we must say that past blessings will not suffice, *we* must have help from God.

We need more missionaries, we need better buildings, our hearts are often sad because the church is not more spiritual, but I verily believe if we pour out our hearts to God; if we allow the Holy Spirit to pray through us "All these things will be added unto us."

Are we, both those in the homelands and we as missionaries in Korea, interceding? Are we putting first things first? There is a proverb which runs as follows; "Weightiest matters weigh heaviest." It

depends upon whether we consider our work or prayer the most important. We may be the only one capable of doing a certain kind of work, and we are sent here to accomplish that work. Time is short and we feel that we must spend every wakeful moment at our work; but is it not possible that by spending more time in communion we may be enabled to increase the value of our work, two-fold, three-fold, yea, even ten-fold.

The pressure of duty, the heavy burdens and great responsibilities cannot free us from the absolute need of much prayer. No one has ever lived as busy a life, a life filled with as great responsibilities, or burdened with such heavy burdens as our Saviour did and yet we find in the midst of it all he spent a great amount of time in prayer. He who had so much power, He who prayed without ceasing, who was in constant communion with the Father, also felt the necessity of spending hours, yes more than that, whole nights in prayer and intercession. All through the history of His life we find such expressions, "And it came to pass that He was praying alone;" "He went up into the mountain to pray."

We need more than anything else some missionaries who live the life of intercession. It does not follow that persons who are called to such a life need to live in China, Japan, India or Korea, but they may be those who have felt the call of God to missionary work, and for some reason have been detained in the homeland. We can all have a part in bringing Christ to the unevangelized world and no one will have a greater part in it, than he who lives the life of intercession.

We can never have success in the largest sense unless we lay greater stress upon prayer.

"Depend upon Him, thou canst not fail;  
 Make all thy wants and wishes known;  
 Fear not; his merits must prevail;  
 Ask but in faith, it shall be done."

ANNA B. CHAFFIN.

## THE PECULIAR TEMPTATIONS OF MISSIONARIES.

In the ninth chapter of Matthew we read "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness. But when He saw the multitudes He was moved with compassion for them." From that time Christ turned to the disciples as His hope for the future. Upon them He left the responsibility of carrying on His three fold work of teaching, preaching, and healing. Upon us to-day still rests that burden. We are the hands and the voice of the compassionate Christ. Through us as missionaries in Korea He preaches and teaches and heals. He watches the vagrant, pitiful multitude still with a great yearning but only through us can He minister unto it. Jesus said to His disciples "All power is given unto me." The power is vested in Jesus and His workmen receive that power only in so far as they are doing *His work in His way.*

We are here as "ambassadors for Christ" beseeching in His stead—"We are workers together with Him" and yet, though it grieves my heart to say it, temptation often keeps us below the high standard of our calling. The peculiar temptations of missionaries I shall group under three heads.

I. *The temptation to fail in our duty to God* "Whose we are and Whom we serve." The paramount temptation that overtakes the majority of missionaries is the failure to take the time and pains to be holy which can only be accomplished by waiting on God. Sometimes the vastness of the work overwhelms us and we grow weary, lose power in prayer, or allow our prayer time to be crowded out. We know that our Master counted prayer the all important work because He left the multitudes and went alone to pray unto the Father. If only we as missionaries could realize that *prayer is power* and that without prayer there is no power there would be a revolution in many of our lives.

We are tempted to do too much work; that is to work "in the flesh." A missionary has been described as "God's workman doing God's work in God's way for God's glory." George Muller well taught that we are to wait to know whether a certain work is God's; then whether it is ours as being committed to us; but even then we need to wait for God's way and God's time to do His own work otherwise we rush precipitately into that which He means us to do, but *only* at His signal. "Many a true servant of God like Moses, has begun before His Master was ready or kept on working when his Master's time was past."

Many of us labor as if we were slaves under a hard task-master rather than sons and daughters of a Heavenly Father privileged to abide in Him and be always in His presence. Abiding continually in the presence of God is dependent upon a life of habitual prayer. In Isaiah 40:31 it is written "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." Our lack of strength, our inability to mount up, our weariness and our fainting are all due to our failure to wait upon the Lord. To know how to pray is the one necessary equipment for the Lord's work and yet I have known the time when some of us arose late in the morning and after a hurried prayer went into all day conferences to sit hour after hour discussing most vital questions relative to Mission work. Surely we should be willing to use some of the Conference hours for seasons of prayer which is the quickest road to the settlement of problems according to the will of God. It is very easy, in the rush of work, to read the Bible only to teach others yet that can never take the place of feeding upon the Word for one's own spiritual help. I wonder if the words in the Song of Solomon may not apply to some of us "They made me keeper of the vineyards; but mine own vineyard have I not kept." The Holy Spirit is given only to those who obey, and incessant obedience is dependent upon constant study and practice of the Word.

II. *The temptation to fail in our duty to our fellow missionaries.* In Philippians 2:3 we are exhorted to "Be of one mind doing nothing

through faction or through vain glory but in lowliness of mind each counting other better than himself." Blessed is that missionary who has found the secret of unbroken communion with God, for that is also the secret of perfect harmony and fellowship with his collaborators in home, station, and among the Koreans. All should easily and clearly discern Christ in our every word and deed. There are some stations in Korea where our missionaries are few in number and if the evil one can only stir up a misunderstanding among some of the workers he has hindered the progress of the Kingdom to a large extent.

We as missionaries should not forget the assembling of ourselves together for prayer, services and the reading of the Word together. This seems to be necessary to keep us well balanced. When we stop to examine ourselves we often find we are doing what we would criticize in others. In so far as we harbor a critical spirit toward fellow workers or our rulers we have unfitted ourselves to work in the spirit of the Master. Some of our fellow workers need us even more than we think and there are many kindnesses we may do to brighten lives on the mission field; while some of those in authority will never read the Gospel according to Matthew, Mark, Luke or John, but only the Gospel according to you and me.

III. *The temptation to fail in our duty to the Koreans* whom we have come all this distance to serve.

1st. By patronizing in some degree the natives and even native customs. Pride in some form or other is not very far from any of us, and if we stop to consider how we treat the Koreans some of us will remember times when we have let one of them wait for an hour saying "It is only a Korean it does not matter how long he waits." We are prone to murmur when they come to us with their requests which mean as much to them as many of our serious problems mean to us. We look upon their coming as an intrusion or interference rather than as a God-given opportunity to help us learn to practice the patience for which we have prayed; or it may be also an opportunity to help win some one of the souls for whom Christ died.

2nd. By thinking ourselves better than they when all we have is of God and but for the grace of God we could not be what we are! "Freely ye have received, freely give" was Christ's injunction. We have been saved to serve, but sometimes we seem to forget that we have come not to be ministered unto but to minister.

3rd. By failing to notice the points in which the Koreans excel us. If we only look for the good we shall find so much that it will make us ashamed of the little we have accomplished with the advantages that have been ours. In studying Paul's prayers for the churches I have been impressed with the depth of the spiritual blessings he asked for the Christians so recently out of heathenism. He expected God to give to them His best as well as to himself.

4th. By failure to apologize when we err or wrong them. For a foreign missionary to get angry is one of the very gravest errors than can be committed in the eyes of the Koreans. Our work of years and all the

influence of our lives may be destroyed by one unguarded or angry word. Our thought life is different from theirs and sometimes our hearts ache when we are brought in some way to see ourselves as they see us. We do not naturally like to tell the Koreans that we have been in the wrong and apologize to them when we have erred; yet if we would have the spirit of our Master who said "I am meek and lowly in heart" we cannot fail to let any error pass by unacknowledged or any wrong unconfessed.

We as missionaries are compassed about with a great cloud of witnesses; the angels would fain do the work that is committed to our care; the Home Boards are counting upon us to faithfully represent them; our fellow workers are influenced and either helped or hindered by us; and the Koreans are watching our lives to see what the Christ life is. "Therefore let us, also, seeing we are compassed about with so great a cloud of witnesses lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus the author and perfecter of our faith."

KATE COOPER.

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## PYENG YANG UNION EVANGELISTIC CAMPAIGN, JANUARY, 1917.

"I do not believe in revivals, the results do not last," is a stock objection. "Neither do the results of a bath last but that is no argument against the bath," is Billy Sunday's characteristic way of answering the chronic objector. There are times when we must have the spiritual bath or die.

The realization of our need was deepened by the special series of meetings held in October, 1916, by the Rev. C. Inwood of Brighton, England. He is one of the leaders in the Keswick Movement and for a week spoke twice each day to the missionaries and at night addressed some 1,500 Christian Koreans. His sermons were sane, strong messages on holiness, the higher life, and the Power of the Spirit for service. Perhaps the most compact and searching statements of these great subjects the Koreans have heard. The meetings were a very great blessing to both missionaries and Koreans.

Especially did these thoughts linger with us as we took to the long roads in the fall itinerating. Our hearts were hungry for a new outpouring of the Spirit on the Church and a larger ingathering of new believers. Blessed are they that hunger for they shall be filled. At the close of a long and blessed trip to the northern mountain section of his work Brother William N. Blair came to the writer with his heart full and running over. What could be done for the Pyeng Yang City Churches? Was it not true that we had never had a union campaign? Was it not true we had not had the ingatherings so large a church should have? Further consultation and prayer led to the matter being presented to the



missionaries and the leaders of the Korean Church. This resulted in the appointment of a committee composed of one missionary and two Korean Pastors from both the Presbyterian and Methodist Churches. This committee of six had the whole matter in hand.

The plan as carried out was like this. First there were three evening prayer meetings for missionaries and Korean Church officials. These meetings were held at one of the centrally located churches and the attendance, from the first night large, increased to almost three hundred. They proved a very great blessing, especially fruitful in getting the officers of all the churches together. Infinitely more important than being big, and strong, and self-supporting from a money standpoint, is the question of being filled with the power of the Holy Spirit. The Pyeng Yang Churches had the former, they needed the latter. This was supplied by these prayer meetings and the week of special meetings that followed.

On the first day of the Korean New Year began the second step in the campaign. For one week the two denominations held separate Bible Study Classes for the City Christians. I do not know that there was any reason for these Classes to be separated except for the fact that they had already been planned for. Each night during this week the men of both Churches met at the Central Presbyterian Church. The Rev. J. R. Moose of Seoul spoke each night on sin, repentance and holy living. Some 1,200 to 1,500 men were in daily attendance at these meetings. They were greatly owned of the Lord and used to the cleansing and upbuilding of the Christians. At the same hour the women of both churches were meeting at the First Methodist Church under the leadership of the Rev. O Kui Sun, until lately Pastor of the Korean Church at Tokyo. He spoke with sustained and increasing power and interest for a whole week on the text, "Saved by Faith." From five to eight hundred women were in attendance each night.

All this was but preparation for the real campaign. A sort of "putting on of the whole armor" that the next week they might "fight the good fight of faith."

Then came the real campaign in which the thirteen Presbyterian and Methodist churches of the city were united. Each morning at six o'clock the church bells rang all over the city. At this hour all Christians went to family prayers. The opening hymn each day was number 89 in the Korean Hymnal, "Hover o'er me, Holy Spirit." At two in the afternoon all who would go out for street and house to house preaching gathered at one of the central churches. The City was divided into six sections, without regard to Methodist or Presbyterian Churches. Each section had a Captain who served the entire week. Those who gathered were divided, by lot, each day, and after a short address and prayer scattered all over the city. A different hand bill was distributed to each house in the city each day and every body asked to go to the nearest church that night. In the meantime 2,000 large posters had been posted all over the city and a paper lantern with inscription hung in front of every Christian home. Also the meetings were advertised in

the daily press. In all this not one word was said as to the Presbyterian or Methodist church. All preaching was in the name of Christ and people were simply asked to go to a church.

The preaching at night in the churches was done by the missionaries and the Korean preachers and laymen. By far the greater part was by the Koreans. Each church had a different preacher each night. This was in direct charge of the committee and it was so planned that about half the time Methodist Churches were supplied by Presbyterian preachers and Presbyterian Churches with Methodist preachers. The doors of the church were opened at every service and at no meeting was there a failure to respond. The results of each night were reported at the afternoon meeting and tabulated.

Now a word as to the results. Each of the thirteen coöperating churches reported new believers. The smallest number at any church was 34 and the largest number for one church 316. The total for the thirteen churches 1916 or an average of 147 per church. This makes 21 new believers for each church each of the seven days.

The new believers, however, are the smallest of the results. An entirely new spirit has come into the Pyeng Yang churches. Whereas they were dead they are now alive. They are no longer content merely to worship in decency and order, they are on fire to win souls. On the first prayer meeting night after the close of the meetings nearly every church reported new believers. Some 50 all told. The new life in the old Christians more than pays for all effort put forth.

Another result is the very marked advance in harmony and coöperation between the two denominations. They have learned to know each other. And as Charles Lamb once said, "You can't hate any one you know." It's because we do not know each other, we do not like each other. From start to finish there was not one discordant note. It was joy and the best of Christian fellowship clear through. I suppose one of the happiest moments was the night one of the Methodist Pastors preached in a Presbyterian church and 88 new believers pushed to the front. This was the largest number any one night at one church and the pastor could not have been happier had it been his own church. The Christians of the city have come to the place all Christians should be, but sad to say they are not always, the place where they are glad to see souls saved in or out of any church. To be a *Christian*, is a finer thing, they have found, than to be a Methodist or a Presbyterian.

And this is but the beginning. When Pastor Hyun was making the announcement of the campaign at the big General Class he said, "And we are going to drive all the devils out of this city of 50,000 people, so you people in the country had better be on the lookout for them." Just over the Tai Tong River Pastor Lee said to me, "When we heard the devils were going to be driven over the river we thought it was time for us to get busy. So we fixed on this plan for preparation. All the church officials agreed to have a week of special meetings for prayer, confession and waiting on God for power in service. The meetings were held in the early morning from house to house. Now they are over

and we had the greatest revival in our history of twenty years. Even Kim the first of our number to be baptized some twenty years ago is a new man in Christ. He gave this testimony 'You all know how all these years I have given my time to the church without a cent of pay. Well I had a dream and in it I was having my final examination. First was my theological beliefs, and I passed with a full hundred on that. Then came Bible Reading and there was no trouble there for you all know I have not failed to read my Bible daily for twenty years. Then came prayer and I passed on that. In fidelity I received a full hundred for when have I wavered or thought of not being faithful to the end. But when it came to real love for all the brethren I received zero, and on preaching from house to house and to individuals I did no better. Then when it came to the question as to whether I had returned all glory to my Lord I utterly failed and broke down and wept. Now I have made my confession and I pledge you and my Lord that for this new year I will work and pray as never before to remove these three zeros from my record.'"

Jesus came not to found this church or that, He came not to fight for a doctrine, He came "that we might have life and have it more abundantly." Its this light of life this poor dark land is a dying for. If the church can give this life she will live and grow. If not she has no place in the land. Only a live church full of the power of this Spirit, and conscious of the real presence of the ever living Christ can bring this life. Such campaigns as this just held in Pyeng Yang helps us to get His power and use it for His ends.

It may be of interest to know that a fund of 60 *yen* (\$30) was secured for the expenses of the campaign. Of this amount 54 *yen* was used.

JOHN Z. MOORE.

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## NOTES AND PERSONALS.

Ruth Eleanor, was born to Dr. and Mrs. J. D. Bigger in Kansas City, December 1st, 1917.

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Dr. Bigger and family arrived in Korea from furlough in the United States the middle of February. They sojourned for a time in Pyeng Yang, that the roads might be less clogged with ice and snow when they passed to their station, Kang Kei.

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"Dear Brother,

First twins in our mission, Janet Crane Talmage, Roy Van Neste Talmage; born at Mokpo, February 9th, 1917. God has richly blessed us for all are well.

Yours truly,

J. V. N. Talmage."

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Mr. Robert McMurtrie reached Pyeng Yang, February 10th, returning from furlough in America.

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Rev. and Mrs. Stacy Roberts of Syen Chun arrived in Syen Chun in February returning from furlough in America.

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Mrs. Bernheisel and little daughter Helen left for America the 10th of February hoping to return in the late fall.

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Friends who met the father and mother of Rev. C. L. Phillips while he was visiting his son in Pyeng Yang a few years ago, will be grieved to learn that the elder Mr. Phillips is seriously ill, not expected to live, but will be glad to know that his son is with him at Branchville, New Jersey.

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Mrs. S. D. Lockett, formerly of Pyeng Yang, has been elected matron of the Livingston Home for the Children of Missionaries in Wooster, Ohio, which would seem to be a felicitous arrangement.

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Dr. C. G. L. Bates, Dean of the Higher Department of the Kwansei Gakuin (Methodist College) in Kobe, visited Seoul, as the guest of the Rev. F. Heron Smith, and preached at the Union Church, January 17th.

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Rev. and Mrs. J. R. Moose learned of the serious illness of Mary, one of two of their daughters studying in the United States, Monday, February 12th, and on March 2nd they and the two younger children left Seoul for the succor of their sick child.

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Miss Eleanor Hughes, a trained nurse from Canada, assigned to the staff of Severance Hospital late in last year, on account of ill health has been obliged to return to America.

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Mr. and Mrs. H. H. Underwood have been regularly appointed as Missionaries by the Presbyterian Board. They, with mother Underwood, expect to reach Korea about the middle of June.

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